

THE

# CHRISTIAN DISCIPLE.

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## THE TWOFOLD INFLUENCE OF POPULAR ERROURS.

### SECTION I.

*I verily thought, with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Acts xxvi. 9.  
But I obtained mercy, because I did it ignorantly in unbelief.  
1 Tim. i. 13.*

SUCH was the language of Paul, relating to himself as a persecutor of the disciples of Christ, and as one who obtained mercy of God. Perhaps there is no subject equally interesting that is less understood, than the one which is now to be discussed, namely, The influence of popular errors in producing evil conduct, and, at the same time, extenuating the degree of criminality.

There are many who seem to imagine that no guilt can be attached to their conduct while they verily think they do what ought to be done. On the contrary, there are others who suppose that all error of opinion is in itself criminal, and, of course, cannot extenuate the guilt of any conduct of which it may be the occasion. Those who are of the former opinion, are exposed to justify the guilty; and those of

the latter, to condemn the innocent, or to impute an undue degree of blame. If the former opinion were correct, Paul might be justified in "breathing out threatening and slaughter"—in "making havock of the church" and "persecuting them even unto death." For such were the things which he "verily thought he ought to do," and which he verily did.—If the latter opinion were correct, his error, his ignorance and unbelief, could not have been assigned as a reason why he "obtained mercy."

If Paul may be considered as having had a correct view of the subject, as it related to himself, we must suppose that a person may be verily guilty, while he thinks he is doing what ought to be done; and yet that his error may render his conduct less criminal than it otherwise would

have been. Never, perhaps, was there an instance of more unfeigned sorrow for sin, than appeared in Paul, after his conversion, on account of his persecuting conduct. Although he had obtained mercy of God, he seems never to have forgiven himself for the cruel part he had acted against the followers of Christ. Whenever he brought the subject to view, in his speeches, or his epistles, he spake of it as a matter of the deepest regret and humiliation.

Yet, what can be more evident than that he considered the error by which he was influenced in his acts of persecution, as in some degree extenuating his guilt? His words, "*But I obtained mercy, because I did it ignorantly and in unbelief,*" were, perhaps, designed to imply, that had he done such things, knowing the character of Jesus, his guilt would never have been forgiven. Be this as it may, his words import, that there was less guilt in his conduct, than if he had violated his conscience in those acts.

How then can these things be reconciled? In the first place,—What could Paul see in himself which should be a ground for self reproach and contrition, when, in fact, he had done what he, at the time of acting, "*verily thought he ought to do?*"

Answer. On reflection he might see that he had been guilty of partiality in examining

the question, whether Jesus was the Messiah; that he had not properly employed the means of information which were within his power; that he had too readily listened to the slanderous accusations of prejudiced or evil minded men, and suffered his own mind to become prepossessed against the Saviour prior to any honest inquiry; that he had been unduly influenced by the consideration, that he was on the popular side of the question; that he never had seriously reflected on the unreasonable nature of a persecuting or intolerant spirit; that while he was breathing out threatenings and slaughter, he was influenced by unholy and party passions, of which he had no suspicion at the time,—and that the whole course of his persecuting conduct was inconsistent with the command, "*Thou shalt love thy neighbour as thyself.*" So, "*when the commandment came, sin revived and he died,*" or felt self-condemned.

All these wrongs or evils might exist, and yet he might say, he verily thought he was doing what ought to be done. But when his eyes were opened, he might discover sufficient ground for the deepest sorrow of heart, although he could not say that he had violated his conscience.

His saying, "*I verily thought that I ought to do,*" is not equivalent to saying, *I was influenced by love to God and my fel-*



low men, and not by any unreasonable passions and prejudices.

It would, indeed, have greatly aggravated his guilt, had he violated his conscience in those acts of persecution; but something more is requisite to constitute an action morally excellent, than acting according to our present opinion. The heart must be in the exercise of that love which is the fulfilling of the law, or the act is morally defective. In thousands of instances, men are so blinded by party passions and prejudices, as to imagine that they are doing right, while ill will reigns in their hearts, and sin has dominion over them.

Nor is it, perhaps, at all uncommon for men to deceive themselves, as to their temper and motives. When under the influence of passion and prejudice, with popular opinion in their favour, they very readily make themselves believe, that their temper and motives are unexceptionable, while regard to their own fame is the spring of their supposed good deeds.—These persons, governed by a persecuting or intolerant spirit, can, like Jehu, say, in heart, “Come, see my zeal for the Lord.” But true Christian zeal is the fervour of love; it disposes to acts of kindness, and not to acts of cruelty. Under its influence, a man will sooner lay down his own life for his brethren, than destroy them on

account of any supposed error in their opinions.

SECTION II.

In the second place, why did Paul say, “But I obtained mercy, because I did it ignorantly and in unbelief?”

He said this on the same principle that candid men of different sects excuse the conduct of each other, while each believes that the other would act differently, were it not for an unfortunate error in his opinions. When a candid Protestant attends the meetings of Roman Catholics, he may observe many things which appear to him very wrong; but he cannot attach so much blame, as he would if he thought the Catholics violated their own consciences in the things which he disapproves. If he should hear a Catholick Bishop denounce, as the enemies of Christ, all who are not of his communion, he might discover evidence of a wrong temper and great arrogance and blindness. Still, he would make some allowance on the ground of the Bishop’s education, and the influence of erroneous opinions. He would not accuse him of sinning against his own conscience.

On the same principle, reasonable parents conduct in the government of their children.—They often see their children, under the influence of passion

and prejudice, doing or saying things which are very improper; but which the children, at the time, think to be right. While the parent blames his child for the ill temper manifested towards some unoffending fellow creature, he may pity him on account of the error of opinion which occasioned his passion. He may perceive, that the child had been misinformed, and that this had been the occasion of prejudice, passion, and abuse. Upon the child's being convinced of his error, and the unreasonableness of the temper he had indulged, he may say, I verily thought I was doing right, but now I see that I did wrong.

In whatever way a person may imbibe erroneous opinions, and however much his own evil passions, or the evil passions of others, may have been concerned in producing the error, the error, itself, is a *misfortune* and not a *crime*—and, like other misfortunes, it should excite pity, and not anger. If we have evidence, that a criminal inattention to means of information, or any bad passions have been the occasion of his present error; for this let him be blamed. But we should ever remember, that the *causes* or occasions of error are distinct from the *effect*. By criminal imprudence and ungoverned passions a man may be placed on a sick bed; but his *fever* is not a *crime*, although it may have been the *effect* of criminal conduct.

It ought, also, to be understood and remembered, that even the *causes* of error are not always of a criminal nature. Many of the errors of mankind result from the imperfection of the natural senses of seeing, hearing, &c. These errors may have influence on our passions, volitions, and conduct. Many errors result from bodily diseases; both the cause and the immediate effect may be innocent; yet the error may prove the occasion of conduct both criminal and fatal.

Error in religion and morals is often the fruit of education, and derived from father to son, not only naturally, but necessarily. "Honour thy father and thy mother," is the command of God; and that respect which a child owes to his parent, will expose him to imbibe many of the errors of the parent, prior to his being capable of judging for himself. Children of different countries, and of different sects, are, of course, differently educated; and, in ten thousand instances, they derive erroneous opinions from their parents, as innocently as they derive their complexions, their features, or even their existence. It would be wicked in a child to reject, as falsehood, the erroneous opinions inculcated by his parents, prior to his being able to examine them, or to discover solid reasons why they should be rejected. It would be a direct violation of the command, "Honour thy father and thy mother;" and



it would be so regarded by parents of any sect whatever, in respect, to their own children.

Moreover, it often happens, that children never possess the means of discovering the errours of their parents. In such cases the children necessarily remain in the errours they derived from their education, as long as they live, unless they wantonly and wickedly reject them, without perceiving any just reason for so doing.

#### SECTION III.

From what has been said, we are, however, not to infer, that the *causes* of error are *never* of a criminal nature; nor that children are always blameless in *retaining* the errours which they innocently derived from their parents. As soon as they are capable, and have the means of examining for themselves, they should do it with care and uprightness.

It ought to be understood by all, that *knowledge* is not *virtue*, and that *ignorance* is not *sin*; yet knowledge may be the means of virtue, and ignorance the occasion of vice.

Correct opinions are of the nature of knowledge, and erroneous opinions are of the nature of ignorance; and every man's opinions are according to the knowledge he possesses respecting the subjects on which his opinions are formed. A man may *profess* to believe, but no man can *really believe* contrary to the convictions of his own

mind, or the dictates of his own understanding.

The people of one sect wonder at the supposed blindness or perverseness of their brethren of another sect, and thus the business of wondering goes round the world; while few, perhaps, are aware how far their own opinions, or the opinions of others, are the genuine fruits of education, early prejudices, and unpropitious circumstances.

On the principles which have been advanced in this article, I can believe that many good men in former ages were concerned in the horrid business of persecution, in tormenting and burning one another for differences in opinion. Bewildered by education and popular custom, like Paul, they "verily thought they ought to do many things," which a mind, properly enlightened, cannot but regard with horror. On the same principles I can believe, that many good men have been agents in war, or advocates for this bloody and barbarous custom. But if no allowance is to be made for the influence of unfortunate education, erroneous opinions and popular customs, every man in Christendom, who has been deliberately and voluntarily an agent in promoting either persecution or war, should be regarded as a *murderer*, or an *instigator of murder*, in the strictest sense of the terms.

But if good men have been liable to be so misled by the influence of education and cus-

tom, as to adopt these bloody errors, and if this be generally admitted, is it not astonishing that any well informed person can regard any doctrine or rite, by which Christians of our country are divided into sects, as a *test* of piety and goodness! There is not, we may safely affirm, any popular errors or customs among either Mahometans or Pagans, which are more antichristian, or more destructive, than persecution and war. And if we ought charitably to believe, that many pious Christians have been so deluded by the influence of education, as to approve these sanguinary customs, is it not desirable that all should feel the propriety of exercising more candour, one towards another, in regard to the comparatively *insignificant* points

which now divide the Christian world? If good men may have been in such errors, that they could employ their influence for burning alive brethren who happened to dissent from their creed—if good men may have been so misled as to think it consistent with Christian meekness and love, to lead invading armies, and to spread distress, havock, and death among the innocent subjects of another government, shall it any longer be deemed “a thing incredible,” that a good man should embrace the opinion, that “the God and Father of our Lord Jesus Christ,” is a distinct being from his beloved Son? Or that good men may have embraced the opinions which have been denounced by the Synod of Philadelphia.

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REMARKS ON DR. BERKELEY'S IMMATERIAL SYSTEM.

THIS system denies the existence of matter, or a material world. It supposes that houses, mountains, rivers, and all sensible objects, have no real existence but in the ideas of thinking spirits: that “the things we see and feel are but so many sensations, notions, ideas, or impressions on the sense, and it is impossible, even in thought, to separate any of these from perception.” pp. 38, 39. “Beside spirits, all that we know or conceive are our ideas.” p. 250.

The Dr., however, does not deny the reality of what he calls objects of sense. “I am not,” he says “for changing things into ideas, but rather ideas into things; since these immediate objects of perception I take to be the things themselves.”—p. 318.

Yet he maintains that the mind perceives nothing but its own ideas. In p. 318. Hylas asks, “Is it not your opinion that, by our senses, we perceive *only the ideas* existing in our



own minds?" To which the Dr. replies, "It is."

Having first converted all sensible objects into ideas, he then converts these very ideas into sensible objects, and has a created universe within himself; but nothing external except God and other spirits.

The fallacy of the system may, perhaps, appear by a few remarks:—

1. Perceiving a sensible object, or perceiving an object by our senses, is nothing more nor less than having an *idea* of the object excited in our minds. If, therefore, the *object*, and our *idea* of the object be the same thing, and we can perceive nothing but our ideas, to say that a man *perceives* an *idea*, is no more than saying that he has an idea of an idea.

By the friends of this system it has been asserted, with great confidence, that "it is certain, we perceive nothing but our own ideas;" which, to me, is the same as to say, we perceive nothing but our own preceptions.

2. The Dr. speaks abundantly of perceiving objects by our senses—that is, by the *bodily senses* of seeing, hearing, feeling, &c.; yet he denies the existence of bodies except in idea. Hence, according to him, we perceive ideas by senses which have but an ideal existence; and these ideal senses produce real ideas of things, which things and the ideas are identically the same. For example; by ideal hands I feel, and have the idea that I feel

an apple; but the apple has no existence except in the idea produced by feeling. What then did I feel but an idea? and what but an idea was the hand with which I felt?

3. As on this system the material world has no real existence, but in the mind, and consists wholly in *ideas*; it follows that *ideas* are the *only objects* of sense; and yet these internal ideas can be seen with our eyes, or heard with our ears, or felt with our hands; measured with a rule to determine their length, breadth and thickness, and placed in scales to ascertain their weight. Will it not also follow from this doctrine, that an idea of *green* or *red* is a *green* or *red idea*; that an idea of length and breadth is a *long* and *broad idea*, and that an idea of hardness and solidity, is a *hard* and *solid idea*.

What renders the system peculiarly astonishing is this;—That, by our bodily senses, these *solid ideas* are produced in our minds, and are *real things* and *objects of sense*, while, in fact, we are supposed to be destitute of bodies,—of eyes to see, or ears to hear, and of hands to feel!

Suppose A. by the use of his hands, has produced, in his own mind, the idea of a solid body, which idea is the *thing itself*; and this thing exists no where but in the mind. B. has never seen this thing, and A. wishes to show it. How shall he go to work? shall he put his hand into

his bosom, take out the idea, and call upon B. to see it with his eyes, and to feel it with his hands? and that too while neither of them have either eyes or hands, except what is *internal*, consisting in their ideas?

I am aware that Dr. Berkeley was an eminent reasoner; that men of powerful minds have adopted his system, supposing

it to be correct, and of useful tendency. But if I am not under a great mistake, what has been said of Dr. Burnett's "Theory of the Earth," may as justly be said of Dr. Berkeley's Theory of the Material Universe—that it is "an ingenious philosophical romance."—"Great men are not always wise."

DETECTOR.

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### WALK IN LOVE.

For the Christian Disciple.

At the commencement of the last century, the Rev. Thomas Emlyn, of Dublin, published "an humble Inquiry into the Scripture Doctrine of Jesus Christ." He was in consequence prosecuted, fined, and imprisoned. That the reader may compare the religious spirit of 1702 with that of 1816, I transcribe, with some verbal alterations, the concluding remarks of his pamphlet.

"It would be well, if those who are unfriendly to any persuasion, would imitate the modesty of Justin Martyr, one of the earliest advocates of Christianity, except the apostles, whose works have been transmitted to us. This writer, disputing with a Jew, and pleading for the honour of Jesus Christ, whom he calls 'God by the will of the Father,' and one who 'ministered to his will' before his incarnation, attempts to show

that Jesus Christ pre-existed as a God, and was afterward born of a virgin. In this manner he calmly addresses his adversary: 'If I shall not demonstrate these things, that he pre-existed, and was born of a virgin; yet still the cause is not lost, as to his being the Christ of God: If I do not prove that he pre-existed, it is just to say that I am mistaken in this thing alone, and not to deny that Jesus is the Messiah; for whoever he may be, this is every way demonstrated, that he is the Christ.'

"As for those Christians, who denied the aforesaid particulars, and esteemed him a mere man, born in the ordinary way, he only says of them: 'with whom I accord not.' He does not damn those who differed from him, nor declare the christian religion to be subverted, and Christ but an impostor, and a



broken reed to trust on, if he be not the very supreme God (the ranting dialect of our profane age;) no, but he was assured of his being the true Christ, in whatever else he might be mistaken.

“It is desperate wickedness in men, to hazard the reputation of the truth and holiness of the blessed Jesus, upon a difficult and disputable opinion; to dare affirm, that if they are mistaken in their opinion, then Jesus Christ is a liar, a deceiver, a mock-saviour, and the like.—What is this but exposing him to the scorn of infidels?

“I perceive, with sorrow, that to this very day, even among professed Christians, themselves, Christ crucified is to some a stumbling-block, and to others foolishness. If he be not as good and great, as the God who appointed him for a Saviour; though he be allowed to be ‘a man approved of God, by signs and mighty wonders which God did by him,’ and by whom God made the worlds, as the instrument;—[original: *constituted the ages, or completed his dispensations.*] though he be acknowledged as one, in whom dwelt all the fulness of the godhead, so as it never dwelt before in prophets or any other; though he be one with the Father, by unity of consent and will, as Calvin interprets John x. 30, one in testimony with the Father and spirit, as Beza and many others understand 1 John v. 7; though he be the most lively visible

image of God, that the world ever saw, so that he who sees him does in great measure see the Father as in a bright mirror, John xiv. 10; though he be owned and served as one far above angels and archangels, and over all powers in heaven and earth, a God or ruler, the great administrator of God’s Kingdom, both on earth and in the invisible *hades*, as having the keys or ministerial power of death and hell; yet, after all this, if he be not the very supreme God himself; nay, to complete the absurdity, if he be not the *same* very God, whose son and image he is, he shall be no mediator for them. On this supposition, they openly disown him for their Saviour and confidence: they are ashamed to trust in him, and seem rather to deride and reproach him, as insufficient and contemptible, than to believe on him.

“These things are to me a very grievous offence, who think it a great misfortune that so excellent a constitution as the gospel, so amiable to contemplate, so proper to entertain our thankful admiration of the grace and wisdom it contains, should be lost either in the clouds of an affected obscurity, or exposed to the derision of ungodly scoffers.

“It is a yet farther grief, to think what a fatal stop is hereby put to the progress of the gospel, the rejection of which by Jews, Mahometans, and Pagans is undeniably occasioned by the

common doctrine of the *incarnation of God*. We may read in Le Compté's History of China, how the heathens derided the Christians' doctrine of a *mortal God*; and upon that account looked upon Christianity as fabulous as their own religion. Dr. Casaubon observes, in his book of Credulity and Incredulity, that he can prove by many historical instances, that 'this doctrine has kept more people from embracing the Christian faith than any other within his knowledge.'

"Now though I grant, that whenever a doctrine be the certain truth of God, this must be no argument against receiving it; yet assuredly it ought to make men extremely cautious and impartial in their inquiries, lest they bring on themselves the woe denounced against those, by whom offences (causes of offending, or stumbling-blocks in the way of the gospel) do come.

"Meantime, in the midst of these troubles, it is a great and sweet refreshment, to wait and hope for a remove to the mount Moriah, the land of vision above, where all these shades of melancholy night shall vanish, and an

eternal day of clear light and peace beam upon those, who love our Lord Jesus in sincerity; in whose glorious dignity I rejoice; nay, I desire to boast and glory in this exalted, enthroned Redeemer; for worthy is the lamb to receive glory, and honour, and blessing, and power. Amen; so be it.

"Now to him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God, even the Father, to him be glory and dominion forever."

The author closes with the declaration of the apostle: "But this I confess unto thee, that after the way which they call *heresy*, so worship I the God of my fathers, believing all things which are written in the law and the prophets."

Reader, do you discover and disapprove in your neighbour a spirit of bigotry? Welcome the opportunity of improving your own temper and heart, of attaining to some resemblance of that wisdom which is pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, without hypocrisy. A.

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#### A REMARKABLE SECT OF CHRISTIANS IN RUSSIA.

IN Russia, as well as in other parts of Christendom, Christians are divided into various sects. Mr. Robert Pinkerton published a work which was reprinted in

New York in 1815, entitled "The Present state of the Greek Church in Russia." In the Appendix to this work he has given an account of the different



sects of dissenters. Of the sect called Duhobortsi he gives many interesting particulars. An abstract of some of the most remarkable things mentioned of this people by Mr. Pinkerton will now be given.

This sect differs very much in its principles and usages both from the Greek Church and the other dissenters. From among the common peasants they sprung up about the middle of the last century; they not only threw aside all the ceremonies of the Greek Church, but also rejected baptism and the Lord's Supper. They suffered from all quarters continued persecution, and were regarded, as disturbers of the publick peace, and as the offscouring of society. Being reproached and misrepresented to the government they were frequently sent into exile as the worst of criminals. In this manner the persecution continued until the reign of Alexander.

In 1801 two senators were sent to review the affairs of the government in Ukrain. They were the first who represented this people to the Emperour in a true light. They were prior to this, scattered in different provinces. The Emperour gave them permission to settle at a place called *Molishnia Vodi*. Here they formed two settlements in 1804.

Their name is supposed to have been given them by an arch-bishop to point out their heresy; for Duhoborets signifies a *wrestler with the spirit*.

The origin of the sect is unknown to its present members. But besides being dispersed thro' many provinces of Russia, they say they have many members in Germany and Turkey.

"Excepting their principles of faith, says Mr Pinkerton, the Duhobortsi, in their domestick and social life, may serve as an example to all other sects." They lead most exemplary lives; they are sober, industrious, diligent in their occupations, and of good and gentle dispositions. Laziness and drunkenness are vices not suffered among them.

They hold their meetings in private houses. In the course of their meetings, they pray one after another; sing psalms, and explain the word of God.— They have no appointed priest, but confess Jesus Christ to be the only just, pure, and undefiled priest, and he their only teacher. Every one speaks according to the grace given him, to the admonishing and comforting of his brethren. Even women are not excluded: for, say they, "have not women enlightened understandings as well as men?"

The virtue which shines with greatest lustre among them is *Brotherly love*. They have no private property, but all things common. They are hospitable to strangers, compassionate to such as are in distress, and merciful to their beasts.

Children are in the strictest subjection to their parents— young people pay a profound respect to the aged. They have no kind of punishments

among them, except expulsion from their society ; and this only for such transgressions as prove the person to have lost the spirit of Christianity. Those who are excluded may be restored, on giving evidence of repentance.

They have no magistrates in their society, and no written laws or regulations : but the society at large governs itself, and each individual in it. They are seldom troubled with divisions and animosities, although two or three young families live together in one house.

Their manner of educating children is simple and peculiar to themselves. As soon as a child begins to speak, the parents teach him to get by heart short prayers and psalms, and relate to him such short passages of the sacred history as are calculated to engage his attention. In this manner they continue to instruct their children in the doctrines of the gospel till they are of age. When the children have thus learned by heart several prayers and psalms they go to the meetings, repeat their prayers and sing psalms with the rest. But this people look upon it as the duty of every parent, not only to teach his own children, but those of his neighbours, when opportunity occurs, and to restrain them from folly and sin.

In this way the sentiments of the parents are by little and little instilled into their children, and rooted in their young minds

by the exemplary conduct of the parents.

Hence, it has often been observed, that the children of the Duhobortsi are distinguished among all other children, like stalks of wheat among oats. Their chief and distinguishing dogma is *the worshipping of God in spirit and truth* ; hence they reject external rites as not necessary to salvation. They have no particular creed, but say that they are of the law of God and of the faith of Jesus. Regeneration and spiritual baptism, in their opinion, are the same. They have scarcely any ceremony at their marriages, a reciprocal consent and promise before witnesses is sufficient.— They preserve the memory of departed friends only by imitating their good deeds. *Death* they call a *change*. They do not say our brother is *dead*, but our brother is *changed*. They have no particular ceremonies at a burial.

They do not consider it essential to salvation that a man should be of their society ; they say, it is necessary only to understand the ways of the Lord, to walk in them, and to fulfil his will ; for this is the way of salvation. They call the theatre the school of satan. They compare those who dance to young geese, which, in the spring, go out with their dam and frolick upon the green ; but still, they say, they are but *geese*, and have no knowledge of God.



They are accustomed to express their ideas in an allegorical manner, and to give a moral signification to many objects.— Thus to the name of every day of the week they attach a moral lesson :—

*Monday* : Understand the works of the Lord.

*Tuesday* : Regeneration.

*Wednesday* : The Lord calleth his people.

*Thursday* : Bless the Lord all ye his saints.

*Friday* : Sing praises to the name of the Lord.

*Saturday* : Fear the judgment of the Lord, that thy soul be not ruined by iniquity.

*Sunday* : Arise from your dead works, and come to the kingdom of heaven.

Twelve Christian virtues they call the *twelve friends*. These are :—

1. *Truth* : Which saveth man from death.

2. *Purity* : Which bringeth man to God.

3. *Love* : Where love is, God is.

4. *Labours* : Honourable to the body, and beneficial to the soul.

5. *Obedience* : The nearest way to salvation.

6. *Not judging* : The salvation of man without difficulty.

7. *Understanding* : The first of virtues.

8. *Mercy* : By the merciful man Satan himself is made to tremble.

9. *Subjection* : The work of Christ himself, our God.

10. *Prayer and fasting* :\* Which unite man with God.

11. *Repentance* : Than which there is no law and no commandment higher.

12. *Thanksgiving* : Pleasing to God and his angels.

One of their forms of Prayer given by Mr. Pinkerton, is the following :

“ What reason have I to love thee, O Lord ! for thou art my life ; thou art my salvation, my glory, and praise ; thou art my treasure, my eternal riches ; thou art my hope and trust ; thou art my joy and eternal rest. Shall I rather love vain things, or corrupting or ruinous things, and things that are false, than thee my real life ! Thou alone art my life and my salvation ; therefore all my hopes and all my desires and the panting of my soul are towards thee only. I will seek thee, O Lord, with my whole heart, with my whole soul, and with my whole mind. To thee alone, in the depths of my soul, I cry : to thee alone I will pour forth my supplications. I know and confess thee in truth, the one true God, and Jesus Christ whom thou hast sent, in thy light I shall behold light,

\* “ They place fasting, not in abstaining from food of every kind, but in abstinence from gluttony and other vices ; in purity, in humility, and meekness of spirit.”

and the grace of thy most Holy Spirit—Amen.”

When some of this people in 1804, went to St. Petersburg to obtain leave of the Emperour for their brethren to settle at the Molishnia Vodi, they were about to set out for their return just on the eve of the festival of the birth of Christ. They were entreated to stop and spend the holidays in that city. But they replied “for us there is no difference of days, for our festivals are within us.”

It is hardly possible to read the account of this peaceable and inoffensive people, without observing, in many particulars, a striking resemblance between them and the Society of Friends. They might perhaps with some propriety be called the *Russian Quakers*. It must be gratifying to the benevolent mind to be informed, that such a people are rising in the esteem of the Rus-

sian government ;—and those who may be disposed to censure these people would perhaps do well to inquire, whether on the whole, they bear a greater resemblance to the Messiah, in *spirit* and *morals*, than the Duhobortsi,—and whether the things in which they may excel this people are not, at best, the less weighty matters of the law. If the Kingdom of the Messiah consists not in meat and drink, but in righteousness and peace and joy in the Holy Ghost, we ought surely to be careful that we do not condemn any sect, or any person, that possesses these *essentials*, however much they may dissent from us in things of less importance.

The influence of pious education among the Duhobortsi may be regarded as evidence, that wars will cease as soon as a truly Christian education shall become universal.

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*Review of “A Pastoral Letter, of the Synod of Philadelphia, to the Presbyteries and Churches under their care.*

THE Letter now to be reviewed was dated at “Lancaster,” Pennsylvania, “Sept. 20, 1816.” It is that which occasioned the number of the second series of the Triangle, which was exhibited in the Christian Disciple for January.

The importance of recording and reviewing this Letter

results not merely from the extraordinary character of its contents, but principally from the circumstance, that it came forth as the act of a very large and respectable body of clergymen, whose influence must be extensive, whether it be exerted in favour of war, or of peace.—This document, in a future day,



like a *water-mark*, may show how high the *tide* of presbyterian prejudice and intolerance rose in Pennsylvania in September, 1816.

It is unquestionably true, that such acts of ecclesiastical bodies are the work of a small number of men, with very little reflection on the part of a great majority of the members who sanction them. Still they have much the same imposing effect on the minds of the multitude, as if all the members of the body had deliberately examined the questions thus decided, or the opinions thus condemned.

This ecclesiastical *Manifesto* is not the first of a belligerent character which has appeared in our country, in the form of a pastoral address to the churches. It is therefore time that the nature and tendency of such proceedings should be examined and understood,—and as *we* are not now the special object of denunciation—as we have only to share in a common reproach, in conjunction with an innumerable company of worthy ministers, and good men of various denominations—and as we have no apprehension of serious personal injury or inconvenience from what the Synod has done—we hope to review the letter with some degree of impartiality and candour.

We have no hesitation, in admitting that the synod of Philadelphia is composed of many pious and intelligent ministers;

nor have we any wish to impress an idea to the contrary by any remarks which will be made on the Pastoral Letter. Nor would we intimate, that even those individuals, by whose influence the exceptionable passages were introduced, are at all chargeable with having violated their own consciences, in implicitly censuring, as heretics, seven-eighths of the ministers of religion in christendom. We have become fully convinced, either that good men are very scarce, or that good men are very liable to be influenced by custom, prejudice, and passion; and under this influence to do what is reproachful to Christianity, subversive of the peace and prosperity of Zion, injurious to those who dissent from their opinions, and repugnant to the spirit and requirements of the gospel.

If good men may have been so bewildered by custom, prejudice, and passion, as to think that they were the followers of the Prince of peace, in blowing the flames of war, in praying for the success of armies in their murderous enterprises, and in giving thanks to God for the horrid havock and desolation made by their own countrymen among the inhabitants of another territory, can it be surprising if, under a similar influence, they should think that it is a righteous and Christian practice to support their own religious tenets, by destroying the reputation of brethren who happen

to know more or less than themselves?

The author of the Triangle, who calls himself Investigator, was probably correct in supposing that "Hopkinsianism was the grand error aimed at in that Letter." The reader however may judge for himself from the following paragraphs:—

"Christian Brethren,

"The Synod, assembled in Lancaster at the present time, consists of a greater number of members than have been convened at any meeting for many years; and from their free conversation on the state of religion, it appears, that all the Presbyteries are more than commonly alive to the importance of contending earnestly for the faith once delivered to the Saints; and of resisting the introduction of Arian, Socinian, Arminian, and Hopkinsian heresies, which are some of the means by which the enemy of souls would, if possible, deceive the very elect.

"The Synod desire to cherish a stronger regard for the truth as it is in Jesus, than they find at present subsisting among themselves; and, because they are not ignorant of the disposition of many good men to cry 'peace,' where there should be no peace; and 'there is no danger,' in cases in which God commands us to avoid the appearance of evil; they would affectionately exhort each Presbytery under their care, to be

strict in the examination of candidates for licensure or ordination, upon the subject of those delusions of the present age, which seem to be a combination of most of the innovations made upon Christian doctrine in former times.

"May the time never come, in which our ecclesiastical courts shall determine, that Hopkinsianism and the doctrines of our Confession of Faith are the same thing; or, that men are less exposed now than in the days of the Apostles, to the danger of perverting the right ways of the Lord.

"The Synod would exhort particularly all the elders of the Churches to beware of those who have made such pretended discoveries in Christian theology as require an abandonment of the "form of sound words," contained in our excellent Confession and the Holy Scriptures."

Investigator was probably under a mistake as to the extent of Hopkinsianism in New-England. Still we believe he was nearly correct in supposing, that the censure of the Synod involves the clergy of New-England "almost universally." And that it falls on the "Episcopalians and Methodists" throughout the country. He might have added the Friends and Moravians, and several other denominations.—From the last of the four paragraphs which have been quoted, it would seem, that the Synod meant to include every de-



scription of Christians, who depart from any of the articles of their "Confession." The Hopkinsians are pointedly denounced; and yet they probably agree with the "Confession" in as many particulars as any sect in the country, Presbyterians excepted. If Investigator is correct, the censure also falls on "many ministers and churches who actually belong to the General Assembly—perhaps one third, *perhaps one half*." Nor is the censure bounded by the shores of the United States; it crosses the Atlantick and embraces by far the greater portion of ministers and churches in other parts of the world. For, comparatively *very small* is the number of Christians who do not "pretend to such discoveries in Christian Theology as require an abandonment" or rejection of some part or other of the Westminster Confession.

There are questions of serious importance which occur, in view of the broad censure contained in the paragraphs before us:—

*First.* By what authority did the members of the Synod sit in judgment on their fellow Christians, and condemn them by thousands and by tens of thousands? And who gave them this authority? This Synod, like other publick bodies, was composed wholly of fallible, shortsighted mortals, each of whom was as liable to err as other men, and each of whom

was as destitute of authority to judge his brethren as any other individual on the face of the earth. Nor did these individuals acquire either infallibility or authority by association or combination. The whole body, therefore, was as destitute of authority and as liable to err as the individuals of which it was composed. Did not their censure, then, imply an unwarrantable assumption of power over the consciences of their brethren, and a flagrant invasion of the rights of God? For

"— Consciences and Souls were made,  
To be the Lord's alone."

*Second.* Shall this censure of the Synod be regarded as just. If they are authorized judges, other Christians are bound to submit to their decisions. Are we then bound to treat our Hopkinsian brethren as wicked men, as propagators, of "damnable heresy," because the Synod of Philadelphia have denounced them as such? God forbid! We hope better things of them, and things which accompany Salvation.

*Third.* Was this terrible censure the genuine fruit of what the Synod call *the soul humbling doctrines of the gospel*. If it be, what better evidence could be produced, or could we need, to prove, that both the *tendency* and the *origin* of these doctrines have been totally misapprehended? If the doctrines in question have a humbling influence on all who

embrace them, may we not doubt whether they had ever been cordially embraced by the members of the Synod? If all men are *fallible*, and ought to *feel* that they are; and if humility disposes men "to think soberly of themselves, as they ought to think;" what shall be said of men who condemn their dissenting brethren at this dreadful rate?

*Fourth.* What is the object, and the tendency of such conduct, on the part of the Synod? Was it not their *object* to fortify their "Confession," as an unchanging and infallible standard, by raising about it a *ram-part of terroure*, that no further inquiries might be made within the circle of their influence, as to the correctness of its doctrines? But where, when, and how did this Confession originate, that it should have such claims to regard and protection? It originated in England, in an age of great darkness, compared with the present; it was forged by a *party* in the *flames of civil war*, to be established by force as the creed of England and Scotland. Can it then be wonderful that its friends should be disposed to support it by denunciation and terroure? Or that they should be aware, that terroure is needful to secure its popularity, and to prevent "such discoveries in Christian Theology as require the abandonment" of this Confession as a standard of faith?

But the other question occurs, what is the *tendency* of such censure and denunciation? They

tend to destroy the peace and happiness of the Christian church; to introduce confusion and wrangling among those who should be distinguished by love one to another; to render Christians and their religion despicable in the eyes of unbelievers; to invalidate the reputation and destroy the usefulness of many pious ministers and good men; and to prevent that free, impartial inquiry by which the errors of past ages, and of the present age, should be detected and reformed.

Moreover, the conduct of the Synod is of the most pernicious tendency, as a precedent, which may be followed with equal propriety by any sect, and every sect, whether Pagans, Mahometans, Jews or Christians, Papists or Protestants. As every man's opinions are correct in his own view, if any one man, or one body of men, has a right to adopt such a method of censure and denunciation, every other man, or body of men, has a right to do the same.

What if the General Association of Massachusetts should retaliate the conduct of the Synod of Philadelphia, by a "Pastoral Letter," involving all who dissent from their opinions in one indiscriminate doom! Would not the Synod regard this conduct as unauthorized, arrogant and antichristian? How then can they reasonably expect that their own conduct will be approved by any impartial mind in heaven or on earth!



Some paragraphs in the Pastoral Letter are neither very exceptionable nor very interesting, and some we cordially approve. The following will be given "without note or comment;" because we are not fully satisfied as to the meaning of the Synod, in their manner of speaking of "revivals of religion:"

"Three or four of our churches, have experienced what is commonly called a revival of religion, and to them accessions of communicants have been numerous; but in many other congregations a gradual but almost constant multiplication of the professed friends of Zion, reminds us, that if the thunderstorm in summer excites the most attention, it is the continued blessing from the clouds which replenishes the springs, and makes glad the harvest of the husbandman. For the many, who are united in a short time, and for the many, who are gradually gathered to Christ, not by the great and strong wind that rends the mountains, nor by the earthquake, but by the still small voice, which cometh not with observation, we would give our Redeemer thanks; and desire the churches to bless him, no less for the daily dew, and the latter, than the early rain."

The next paragraph, which calls for our attention, is the following:

"The Synod have been peculiarly happy to learn, that a more friendly intercourse and a more intimate union, than have distinguished former times, have of late subsisted between the

members of our own body, and the Associate Reformed, the Reformed Presbyterian, and the Reformed Dutch Churches, which we hail as an omen of the approach of that blessed day, in which all who maintain in their purity the same doctrines of grace and system of government, shall be one, and their name one."

A few serious questions here occur. Were not these four sects "in former times distinguished," if not disgraced, by as violent prejudices, one towards another, as they now feel towards Hopkinsians? Has not the present "more friendly intercourse" between them, resulted from observing, each in the others, a similar spirit of hostility towards our Hopkinsian brethren? We are not sufficiently informed to allege that such is the fact; but several circumstances have given rise to suspicions. It affords us sincere pleasure to hear of more "friendly intercourse" between Christians, who were formerly at variance, provided there be no apparent ground to fear, that this more "intimate union," is like the political confederacy of several warring nations, to overwhelm some other power, or to invade its dominions with the greater force. The "Pastoral Letter," affords but slender proof, that this "more friendly intercourse and intimate union," has resulted from more liberal or correct views of religion, or from more enlarged benevolence towards fellow christians. We hope, however, most sincerely, that *all*

the fruits of the Synodical tree are not alike bitter and baneful.

One paragraph more demands our notice :

" We know of but one Antitrinitarian Synagogue in all our borders ; and that there may never be another, we pray you, brethren, repeatedly to declare, the truth that the only true God in existence is the Father, the Son, and the Holy Ghost ; the God who is in Christ Jesus, reconciling the world to himself."

We must here be permitted to ask—Why was the word "*Synagogue*" substituted for *church, congregation, or society*, or for the *house of worship* ? Was it to reproach the Antitrinitarians for worshipping Jehovah, as one person ; after the manner of the Jews ? Or was it to reproach the Jews as Antitrinitarians ? If the term were not introduced under a conviction, that Antitrinitarians worship the God of Abraham as the Jews did, it is difficult to assign a reason for this use of the word. But if our brethren of the Synod esteem it a reproach to professed Christians, to " bow their knees to the God and Father of our Lord Jesus Christ," as to one person and " the only true God ;" they might do well to reflect, that these despised Christians, have, in support of their practice, not only the example of Moses and the prophets, but of the Messiah and his apostles. Nay, that they have that form of prayer which Christ taught his disciples :—

Our FATHER, &c. We may add, that they have in their favour every example of prayer, or praise to God, which is recorded in the Bible, without a single exception. If they have been misled by such facts and examples, are they not entitled to compassion rather than reproach ?

But Antitrinitarians, of all descriptions, have been so long accustomed to bearing censure or reproach, that it now affects them but little. The greater portion of our sympathy must be reserved for our Hopkinsian brethren, who are less inured to trials of this kind. It must be affecting to them to think of having been placed on the black list of hereticks by the powerful Synod of Philadelphia—and by men too whom they had been in the habit of regarding as brethren in the Lord. The Hopkinsians of Massachusetts and New Hampshire live, indeed, several hundred miles from the Volcano ; but they have heard the thunders of the late eruption, and they have seen the threatening lava, which has overspread the land. They must naturally feel for themselves, and still more for such of their brethren as live in the vicinity of the crater.

Permit us then, brethren, " to comfort you by the comfort wherewith we ourselves have been comforted of God," under similar trials. The observations, in your favour, which have been made in this review, have proceeded from friendly affections.



We sincerely believe, that the treatment you have received from the Synod, is as unjust, as it is unauthorized. In a similar case we have been comforted with the words of Paul—"With me it is a very small thing that I should be judged of you, or of man's judgment—he that judgeth me is the Lord." When reproached and defamed, as you now are, by those whom we had esteemed as good men, we have reflected on the reproof of Christ to James and John, "Ye know not what manner of spirit ye are of." This we have often thought to be the case with brethren whom we have esteemed; and we have hoped, that when they should come to their senses, they would think differently, judge differently, and feel differently. We have also reflected much on the lamentable fact, that some of the best of men, in every age, since the days of the Messiah, have been the objects of reproach and censure, from those, who professed to be good people, and often from ecclesiastical councils; and that even Jesus himself suffered reproach, denunciation and death, by the influence of men, "who trusted in themselves, that they were righteous and despised others." We have, moreover, been comforted with the assurance, that "all things shall work together for good, to them that love God." Nay, we have sometimes been almost constrained to adopt the following language of a suffering apostle—"I would that ye should understand, brethren,

that the things which happened unto me have fallen out rather unto the furtherance of the gospel." By the overruling Providence of God, such consoling consequences have often resulted from painful events; and in such consequences, we hope that you will abundantly share.

The injurious treatment which you have received from the Synod may be turned to good account. Our Saviour has said, "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven;—for with the same measure that ye mete withal, it shall be measured to you again." The concluding part of this passage is, perhaps, more frequently verified by the course of Providence, in this life, than is generally supposed. And is it not probable that some of you have been too forward to "judge" and "condemn" your brethren, who have dissented in opinion from you; and that God, by the conduct of the Synod of Philadelphia, is now calling you to reflect on the censures, which you have rashly passed on others? You cannot but feel the injustice with which you are exhibited to the world as *hereticks*, and wicked men, for having obeyed the dictates of your own consciences, for searching the scriptures for yourselves, and for preaching as you have believed that God would have you preach. Others have been capable of similar feelings, under similar circumstances.

Were there not bounds set to the pernicious influence of the "Pastoral Letter," your societies would soon be in confusion; your present friends would open their mouths against you as hereticks, refuse to hear you preach, and aid in driving you from the ministry. May we not then also suppose, that had not God set bounds to your influence, other societies, under the care of ministers, as godly and as intelligent as yourselves, would long ago have been in confusion, and their ministers dismissed and treated as the enemies of God and man? By reflections like these, you may perhaps derive great benefit from the denunciations of the Synod of Philadelphia. Such denunciations are "not for the present joyous, but grievous; yet they may afterwards yield the peaceable fruits of righteousness."

Moreover, some of you, perhaps, have been anxious for Ecclesiastical Tribunals; but now God is teaching you the danger of such engines of ecclesiastical despotism, by the censures which have been passed on yourselves. Were you within the power of the Synod, neither your orthodoxy, nor your piety, nor your intelligence, nor the affections of your parishioners, would save you from the ecclesiastical guillotine. And is it not horrible to think of erecting tribunals for the ruin of good men? Certainly it is. And yet we may appeal to your own consciences to say, whether good men have not most commonly been the sufferers by

ecclesiastical tribunals? Perhaps nothing but your own experience would have been sufficient to convince you of the danger of the project, which you have had in contemplation. May not each of you, then, humbly address the Synod, in the language of Joseph to his brethren—"As for you, ye thought evil against me, but God meant it unto good?"

You probably think that the Synod was under a misapprehension in regard to your characters, or it would never have abused you in such a manner. We think so too. But the members of the Synod are not the only men who have misapprehended the views and characters of their brethren. Perhaps you have been as much bewildered by prejudice and false information in judging others, as the Synod were in judging you. Besides, they set up the dogmas of their own "Confession," instead of the moral precepts of the Messiah, as the standard for estimating the characters of their brethren.—Hence they involved a multitude of good men, and you among the rest, in a sentence of condemnation. And have not you, brethren, proceeded on similar principles? Instead of the laws of Christ, have you not made the mysterious articles of your own creed the test of a good character? So long as this method shall be generally adopted, we may expect that injustice and delusion will accompany the opinions which Christians of different sects shall form, one of another,—that their conduct towards each other



will bare a shocking resemblance to that of warring nations,—that wolves will often pass for sheep, and that the best of men will often be treated as the worst.

We rejoice in the belief, that the time is hastening when Christianity shall be better understood,—when the laws and the example of the Saviour shall be restored, as the test of Christian piety and excellence,—when the great inquiry will be, whether a person is a *practical follower* of the Lamb of God, and not whether he is a believer in the mysterious dogmas of any sect whatever,—when it shall be fully understood, that the wars between different nations and between different sects, are but that wisdom which is from beneath, and not that wisdom which is from above.

We have no desire to see an alliance of different sects in the Northern States, to carry on a war with the allied Presbyterians of the Middle States; but we sincerely wish, that the spirit of mutual forbearance and brotherly love, may be so diffused though all the denominations in New England, as to open the eyes and melt the hearts of our mistaken Presbyterian brethren.

The benevolent Founder of Pennsylvania, in giving it a Constitution, said:—"In reverence

to God, the father of light and of spirits, the author as well as object of all divine knowledge, faith and worship, I do, for me and mine, declare and establish for the FIRST FUNDAMENTAL of the government of my province, that every person that doth and shall reside therein, shall have and enjoy the profession of his or her faith and exercise of worship toward God, in such way and manner as every such person shall, in conscience, believe is most acceptable to God,"

By this wise regulation he made his colony the asylum for those who were oppressed and persecuted on account of their religious opinions; and he gave to the capital of his colony the name of *Philadelphia*, signifying *brotherly love*. Since the days of William Penn, the principles of religious liberty have been gaining ground in almost every part of Christendom. Who then would have expected, that in the very region where the TREE of free toleration was first planted, a presbyterian Synod would afterwards rise up, to blast its *fruit* with the *mildew* of an intolerant "Pastoral Letter!" What will an enlightened posterity say, when they shall impartially compare the wisdom of this multitudinous Synod of 1816, with that of a single Quaker in 1681?

## POETRY.

## THE GRAVE OF THE YEAR.

*Lines written for the 31st December.*

BE compos'd ev'ry toil, and each turbulent motion,  
That encircles the heart in life's treacherous snares;  
And the hour that invites to the calm of devotion,  
Undisturb'd by regrets—unencumber'd with cares.

How cheerless the late blooming face of creation!  
Weary Time seems to pause in his rapid career,  
And fatigued with the work of his own desolation,  
Looks behind with a smile—on the grave of the year.

Hark! the wind whistles rudely—the shadows are closing  
That inwrap his broad path in the mantle of night;  
While pleasure's gay sons are in quiet reposing,  
Undismay'd at the wrecks that have number'd his flight.

From yon temple where Fashion's bright tapers are lighted,  
Her vot'ries in crowds, deck'd with garlands appear;  
And (as yet their warm hopes by no spectres affrighted)  
Assemble to dance—round the grave of the year.

Oh I hate the stale cup which the idlers have tasted—  
When I think on the ills of life's comfortless day;  
How the flow'rs of my childhood their verdure have wasted,  
And the friends of my youth have been stolen away!

They think not how fruitless the warmest endeavour,  
To recall the kind moments, neglected when near,  
When the hours that oblivion has cancell'd forever,  
Are interr'd by her hand—in the grave of the year.

Since the last solemn reign of this day of reflection,  
What throngs have relinquish'd life's perishing breath!  
How many have shed their last tear of dejection,  
And clos'd the dim eye in the darkness of death!

How many have sudden their pilgrimage ended,  
Beneath the low pall that envelops their bier;  
Or to death's lonesome valley have gently descended,  
And made their cold beds—with the grave of the year!



'Tis the year that so late, its new beauties disclosing,  
Rose bright on the happy, the careless and gay,  
Who now on their pillow of dust are reposing,  
Where the sod presses damp on their bosoms of clay.

Then talk not of bliss, while her smile is expiring,  
Disappointment still drowns it in misery's tear;  
Reflect, and be wise—for the day is retiring,  
And to-morrow will dawn—on the grave of a year.

Yet awhile—and no seasons around us will flourish,  
But Silence for each her dark mansion prepare;  
Where beauty no longer her roses shall nourish,  
Nor the lily o'erspread the wan cheek of despair.

But the eye shall with lustre unfading be brighten'd,  
When it wakes to true bliss in yon orient sphere;  
By sunbeams of splendour immortal enlighten'd,  
Which no more shall go down—on the grave of a year.

MONTGARNIER.

[From the Connecticut Mirror.]

## RELIGIOUS INTELLIGENCE.

*Extracts from the Report of the select committee of the Society for Propagating the Gospel among the Indians and others in North America: read and accepted, 8th November, 1816.*

*Stockbridge Indians.*—The labours of the missionary at New Stockbridge appear to be assiduous, and, in a degree, successful. From the Journals of Rev. Mr. Sergeant, no very material change appears to have occurred in the mission. Sermons and expositions of the Scriptures are statedly continued on the Lord's day. It is gratifying to learn, that catechetical exercises are also uniformly attended on that day, for the instruction of the children; and that the Lord's Supper is duly administered. The missionary avails himself of favourable seasons and occurrences for giving religious advice or admonition.

In March 1815, Mr. Sergeant, with two of the Indian Chiefs, visited the

schools. In the first school they found between twenty and thirty, mostly small children. "They appeared well, and had made good progress in reading." Advice was given to the master, a young Indian well qualified for teaching, relative to some improvement that might be made; an exhortation was given to the children; and the visit closed with prayer. "In the second school we found," says the missionary, "about the same number of children, but older. Two classes read well in the Bible. Two girls, between nine and eleven years of age, read and pronounced as well as any children of that age I ever heard. They were from a family of the Delawares, who generally speak English in their houses.

They had likewise made good progress in their writing." The examination was concluded, as in the former instance, with an exhortation and prayer.

Captain Hendrick Aupaumut and his companion, have returned from the Indian country, about seven hundred miles to the west of New Stockbridge, "having been absent six years, labouring to promote the peace and tranquillity of the Indian tribes." Soon after his return, in a long speech, he reported all his proceedings to his tribe and people. Accompanying our missionary's Journal is captain Hendrick's written "Sketch of the western Indians, who reside along the banks of the White river, and Wabash, on Indiana Territory," where, he says, he "resided six years, by the appointment of General Government, to instruct the natives of that country the arts of agriculture, and to promote peace, &c." . . . "Previous to that time," he adds, "my nation had renewed the covenant of friendship, which was established between our forefathers and theirs." A few extracts from this aboriginal sketch, containing facts and hints, that may be of use to the Society, are subjoined. "Those tribes, to wit, Delawares, Monsies, Nanticokes, ever consider my nation as their nearest friends; they live on the first mentioned river. The Miamis on the Wabash, and the other tribes on the west, north, and east of the above-mentioned places, are all at peace, and linked together in a covenant of friendship." When he first became acquainted with those nations, "they were all strongly prejudiced against the people of the United States, whom they call *Bigknives*, which they look upon as a terrible name." These prejudices he ascribes to the conduct of the *Bigknives*, in killing the natives or driving them from the sea shore, violating the treaties made with the Indians, and taking away their lands "without purchasing it from them," and particularly, after having christianized some of those tribes, the nefarious conduct of "butchering and burning them, both small and great, which took place at or near Muskingum, in the late revolutionary war, at

which time they killed thirty-six innocent people; and have killed friendly Indians at different times since. The above horrid transactions have been sounded in the ears of the neighbouring tribes, and which the Indians have related to me, I suppose, above a hundred times." Having mentioned the "very wicked" conduct of the traders who have resided among them, and the enticements of the British by presents and otherwise to induce them to be on their side, captain Hendrick adds: "By what I have stated, that is by the conduct of British subjects, while they control Americans, were such, much blood has been spilt in Indian country; and it creates what white people commonly call *Savages*. And by the conduct of the *Bigknives* toward the Indians, it made them still wild. It may be proper to notice here, that the Delawares, and my nation, and Monsies, have been looked upon by the western tribes as their Grandfathers; that we have much influence among them; and that a little before the forementioned Christians were killed, the chief warrior of the Delawares, named Pokconchelot, determined to send a message to all the different tribes, to recommend Christian Religion to them, to advise them to adopt or admit preachers in their towns in case they would come: but when the Christian Indians were destroyed, he gave it up. Thus it seems the devil had the advantage to frustrate the good designs of religious people. And I have known many instances when well disposed white people spoke to the Indians to give them good advice, the Indians would say, It is an intrigue. Indeed their prejudices were so great against the *Bigknives*, it was very difficult to make them believe that there are many good people among them. And after I found their real situation and feelings, then I began to take pains to correct their errors, inform them that there are many good people in the United States, and also among the English; that if the white people were all very wicked, my nation and the other nations on the east, might have been all destroyed long ago; that it is true, there have been



very wicked white people among both the nations, even to that day; that those wicked people ever have had the first chance to live on the borders of the Indians to use the natives as they please. And I often told them, that if the good religious people had had the first chance to settle among the natives, the destruction of so many thousands of both colours might have been prevented: and that since the United States have obtained Independence, the President and his great counselors have taken measures to protect the natives; and many of their religious people are looking on Indians with an eye of pity. By talking to them repeatedly in this manner, they by degrees appear to be willing to lay aside their prejudices, and acknowledge what I have related must be true. And I have found that there are many well disposed Indians, who would be glad to hear instruction, but still afraid . . . and many of them have often told me, that if my people should come and live in that country, they would join them immediately, to live with them, and follow civilization, &c.

"HENDRICK AUPAUMUT.

"New-Stockbridge, March 4th, 1816."

*Narragansets.*—Mr. SHORES, after an intermission of the Indian School from the 6th of October 1814, (the date of our last account of it,) until the 26th of December, then resumed his instructions, and continued them until the 30th of March 1815. He appears to have been zealous in his endeavours and unwearied in his labours to diffuse useful knowledge among the Indian children and youth, and to promote Christian virtue and piety among the Indians at large. Having enumerated many difficulties, which he had to encounter, he adds: "Yet, in the midst of all these, it hath pleased God, in answer to the united prayers of his people, to crown, in some degree, with success, the benevolent exertions made by the Society for propagating the Gospel. I feel highly gratified that I can say, the children have attended better than before, notwithstanding the unusual severity of the winter, which,

in their circumstances, might have justified negligence; and that their improvement in reading, catechism, spelling and a little in arithmetick, has been as great as in schools in general in Massachusetts."

*District of Maine.*—The Rev. DANIEL LOVEJOY has performed two missions, of two months each, during the two last years. On the first mission, he preached four sabbaths at Vassalborough, one at Fairfax, one at Unity, one at Dixmont, one at Readfield, and one at Harlem.

The Rev. Dr. NATHANIEL PORTER, appointed the last year to a mission of two months at Alfred, Limerick and the vicinity, performed the service assigned him.

The Rev. ASA PIPER, appointed the last year to a mission of two months at Belfast and the vicinity, performed the service assigned him, apparently to good acceptance. The mission, though "unexpected" by the people of Belfast, "was received with gratitude," and, the missionary had reason to conclude, would "produce some good effect."

Mr. ROBERT COCHRAN, appointed the last year to a mission of two months, commenced it at Palermo, where were a few persons who had been members of a presbyterian church, but had not for a long time heard a minister of their persuasion. He "found a respectable audience there;" and advised the friends of religious order to make exertions towards obtaining assistance for themselves. They promised to do "what they were able."

Mr. JOSIAH PEET, at the very time of receiving a commission from the Society, in 1814, as a missionary for the vicinity of Norridgewock, was presented with a call from the town of Norridgewock to settle with them in the gospel ministry: with the offer of two fifths of his support from the town, and liberty to employ the remainder of his time, beyond what they might thus claim, in doing missionary service in the vicinity. Encouraged by the Maine Missionary Society, and by this

appointment from ours, he concluded to accept the call, and to enter immediately on his mission.

Mr. STETSON RAYMOND, recommended to the Committee by Rev. Dr. Patten, performed a mission of two months the last year, at Dartmouth and the vicinity.

Mr. RAYMOND has recently completed a second mission of two months at Dartmouth and the vicinity, assigned him by the Society at its last annual meeting. He performed missionary service in a parish in Rochester and Freetown, where the people had been destitute of a minister for more than twelve years; and where the prevalence of an epidemical and mortal disease rendered his labours peculiarly seasonable and useful.

The Rev. JOHN SAWYER has performed a mission of two months, to which he was appointed the last year, at Brownville and the vicinity.

The Committee have great pleasure in reporting to the Society, the continued and highly favourable results of their annual appropriations to the support of the ministry and schools at Ellsworth, and the vicinity. The Rev. Mr. NURSE, in his last year's Report, observes: "The liberality of your Society to the school under my instruction, and the means, which they have put into my hands for the encouragement of women schools in the neighbouring towns, are peculiarly gratifying."

Having mentioned his attention to economy in the management of the society's bounty, he adds: "Upwards of a dozen females of this town will be employed out of it this season in the business of instruction. Some of these will receive their compensation wholly from their employers; but most of them will receive one half, or one third, of their wages from your bounty. The influence of our school has become much more extensive than I had anticipated in so short a time. If your Society should continue to think that the school promises to be a mean of enlightening the minds, of improving the condition, of extending the usefulness, and of in-

creasing the happiness of a considerable number of their fellow creatures, they will continue to it, I hope, their fostering kindness."

In regard to the influence of this school on children and youth in the vicinity, and in regard to the appropriation of the money entrusted to him, Mr. Nurse observes, that eighteen young women, educated in his school, were employed last summer, and six young men last winter in teaching schools. Eleven of these schools were in part supported by the money intrusted to his hand by this society, and half the sum intrusted with him by the Evangelical Missionary Society. Most of these schools he visited, and "had the happiness to find them accurately taught and well governed, and the teachers of them highly acceptable to their employers. These eleven schools were continued in operation from ten to twenty weeks."

The Rev. Mr. WARREN has given us favourable accounts of the schools in Jackson and the vicinity, the two last years. "Where good schools have been kept;" he observes, "there is such a difference in the manners and habits of the people, that those who have been most opposed" to education, "have contributed generously to encourage it." The last year (1815) he introduced ten young persons into schools, as teachers; visited all the schools in the vicinity, and found them, generally speaking, in good order.—"As far," he writes, "as I have extended my assistance in introducing teachers, the youth have made great improvement. Parents see the necessity of having teachers that are qualified to instruct.—In the summer season there were in Jackson two schools for small children, two in Lincoln, three in Knox, three in Dixmont, and one in Lee; in these schools there were two hundred and fifty scholars. In the winter there were schools in all these places, to accommodate large and small scholars; in all these there were three hundred and fifty scholars. These were all in good order, and the scholars have done well."



BOOKS.

The Society, the last year, voted \$200 for the purchase of books, including the expense of an Edition of Wilson's "Essay towards an Instruction for the Indians;" the expediency of reprinting which was referred to the Select Committee. A large edition of that valuable work was procured to be printed by the Committee, and the remainder of the appropriation was applied to the purchase of Sermons for Children, Friendly Visit to the house of Mourning, Watt's Series of Catechisms, Flavel's Token for Mourners, Doddridge's Rise and Progress, Watt's Psalms and Hymns, and Webster's Spelling Books.

To these were added Bibles and Testaments, presented by the Massachusetts Bible Society.—At the last annual meeting, the Society voted an appropriation of \$200 for books. The Committee purchased 500 additional copies of Wilson's Essays, which, with 1000 copies the last year, took up the whole of the edition. The remainder was applied to the purchase of Friendly Visit, Watts's Psalms and Hymns, Watt's Series of Catechisms, Doddridge's Rise and Progress, Sermons for Children, Spelling Books and Tracts.

To these were added Bibles and Testaments, from the Massachusetts Bible Society. The number of books and tracts, distributed the last year, was 664; the number since May last, 440; total, since May 1815, 1104.

The books have been chiefly distributed in the District of Maine, where they were solicited, and where they have been gratefully received.

The Committee have thus endeavoured to give the Society a full view of

the transactions of the two last years. From this view, it is believed, they will derive satisfaction from the past, and encouragement for the future.—If, in some instances, less has been done than was expected; in others, expectation has been exceeded by performance.

The society is now commencing the thirtieth year of its labours. If, in review, we can perceive the blessing of God accompanying our endeavours; if we are persuaded, that the benevolent and pious design of the founders and patrons of the Society has been, in some good degree, effected; if we can entertain no reasonable doubt that, through our instrumentality, some, at least, of the native inhabitants of our country have been rescued from heathenism, brought to the knowledge of the true God, and of Jesus Christ, the Saviour of sinners, and made wise unto salvation; and that many of our own people, in new and destitute settlements, have been preserved from Pagan ignorance, and made heirs of glory and immortality, by the Word of life, imparted to them by our means; let us not be weary in well doing, but persevere in the laborious, yet benevolent service, with increasing activity and zeal. Would we promote the best interests of our country? Would we, especially, save souls from death? Let us, so long as the pulse of life shall beat within us, do what in us lies towards diffusing the light and promoting the influence of the Gospel of Christ; and may God Almighty send us prosperity!

By Order of the Select Committee,

A. HOLMES, Sec'y.

STATEMENT OF FUNDS, 1816.

U. S. Six Per Cent. Stock.		Treasury Notes		
Per face of Certificate—	} 1315 50	\$ 1020	} Cost . . .	964 50
real value 1 Apr. 1816.				
Union Bank Stock, nominal		Seven Per Cent. Stock, no-		
value . . . . .	6300 00	minal value . . . . .		10230 00
Massachusetts State Note,		Massachusetts Bank Stock		2500 00
nominal value . . . . .	640 00			
Bonds and Mortgages . . .	1200 00			
		Cash on hand	\$136 81	
				\$23150 00

Of the above capital \$8886 42 is considered as the donation of Hon. JOHN ALFORD, Esq. and the income thereof appropriated exclusively for the benefit of the Indians.

\$500 was presented to the Society in June, by His Honour WILLIAM PHILLIPS, Esq. to be expended during the current year.

The Collection at the Church in Chauncy Place, on the 7th November was \$221 20.\*

#### OFFICERS ELECTED, XXX MAY, MDCCCXVI.

His Honour WILLIAM PHILLIPS, Esq. President.  
Rev. ELIPHALET PORTER, D.D. Vice President.  
Rev. ABIEL HOLMES, D.D. Secretary.  
Rev. WILLIAM E. CHANNING, Assist. Secretary.  
Mr. SAMUEL H. WALLEY, Treasurer.  
Mr. JOSIAH SALISBURY, Vice Treasurer.

#### SELECT COMMITTEE.

Samuel Salisbury, Esq. Rev. Jedediah Morse, D.D.  
Alden Bradford, Esq. Mr. James White, Rev.  
Charles Lowell, with the President, Secretary, and Treasurer.

#### LETTER FROM MR. HAWTREY, TO MISS. HANNAH ADAMS.

London Society House, Spitalfield, Sept. 25, 1816.

My dear Madam,

Your kind letter enclosing a draft for one hundred pounds from the Ladies' Boston Society has just come to hand, and I hasten to send you the cordial thanks of our Committee for the same. I have also to acknowledge the receipt of your interesting work with the accompanying letter. Amidst some discouragements sent doubtless by God to try our faith and patience, a very bright prospect of a final blessing on our endeavours still lies open before us. We have just completed the four Gospels and Acts of the Apostles in pure Biblical Hebrew, and the Committee of the British and Foreign Bible Society has just also received such pressing calls for them from Russia and Poland, where there are near a million Jews, that they are about to take of us *one thousand* copies for immediate circulation there. This is a most providential interference in our favour, and shews at once that God is with us. We have also two young Jewish *Rabbies* who are studying for the ministry, in whom the grace of God is *very conspicuously displayed*. In our schools we have at this time forty-one boys and thirty-seven girls. Most sincerely praying that the God of Abraham may bless all those Ladies who have taken up the cause of poor outcast Israel, and that their example may be very widely followed in America.

I am, dear Madam,

Yours, very truly,

C. HAWTREY, *Joint Sec'ry.*

P. S. If our funds are but sufficient we hope to *complete* and publish the New Testament in the course of next year. The whole expense of the first edition will be three thousand six hundred pounds. No pains are spared to make it a perfect work, and a most important translation it will be.

#### *Progress of Peace sentiments in Great Britain.*

The following extracts are from a letter recently received from a friend in England, dated at Ipswich the 4th of October, 1816. — "The 'Solemn Review of the custom of war,' has had a great circulation in this country, considering the short time which has elapsed since its republication with us. — I first saw it at the house of an aged friend, who had it from an American correspondent. He had but one copy of it, and so valuable did he consider it, that he was not willing to lend it but to such as had shown an interest in the cause, and to such as he could rely on for returning it quickly. — I applied to my friend and gained his permission to republish it. — This edition was printed in Ipswich, consisting of 1000 copies, and sold in about six weeks. We then printed a second of 2000 copies of which about 1500 are sold, Since which time a friend at Stockport has applied for leave to print 3000 on his own account, and 1000 more for a PEACE SOCIETY established at Plough Court, London. Besides these editions,

\* Sermon by Rev. William Greenough; a copy of which was requested, but not obtained.



a large one has been published by a LONDON PEACE SOCIETY, consisting chiefly of Unitarians."

"On reading the first number of the Friend of Peace, it so well pleased me that I directly concluded on reprinting it.—I have 2000 of them just arrived from the press."

"Of the works lately published on the subjects of Peace here, Dr. Chalmers sermon 'on universal Peace'—'Christianity, a system of Peace in two letters'—'Extracts from Erasmus on war'—W. P. Scargill on 'the impolicy of war'—Extracts from Scott's—'War inconsistent with the doctrines of Christianity'—'Extracts from Grotius'—And now publishing the opinions of all authors who have written on the subject of war, excepting those of our religious society, by a Dissenting Minister at York. I have also a little pamphlet in hand to be entitled, observations on the subject of war, by Pacifiator."

"That there is in this country an increasing desire for the promotion of every good work, that there is a more harmonious cooperation amongst all sects of professed christians, when any moral or religious advantage is practicable by the association of their exertions, is generally allowed; and it is pleasing to observe, that the sentiment in favour of peace is, though slowly, increasingly spreading, and that all appear willing to listen to information regarding war—the evils of which a considerate mind cannot think of but with feelings of regret mixed with horror.

The letter contains the remarks of ministers of different denominations and of other publick characters on the Solemn Review; some of which are expressed in terms of approbation not proper to be given in the Christian Disciple. But the following observations it is hoped, will not be regarded as improper to be published, as they not only show the effect which that tract has had on the minds of individuals of different sects, but suggest modes of promoting its objects.

"A clergyman of the established religion came to me for some copies of the Solemn Review, and remarked that he

had read it and had derived satisfaction from the perusal—thought it should be generally circulated. He was then on a journey in which he intended to distribute the copies he had bought."

"A respectable attorney—upon seeing the Solemn Review, began to read it, and remarked, that he could not leave it until he had gone through the whole of it. And afterwards acknowledged the arguments unanswerable. He requested to purchase 20 copies to distribute."

"An independent minister who had a Solemn Review inclosed to him in a parcel, without any remark respecting it, wrote to me as follows:—'I have to thank you, which I do most sincerely, for the gratification I have derived from reading the Solemn Review.'—He adds, speaking of Peace Societies, "Oh! my friend, let us make a beginning; I offer you, with feelings I cannot express, my name, my influence and my subscription!"

"A baptist minister pressed the establishment of a Peace Society in consequence of reading the Solemn Review."

"The printer of our present provincial Newspaper offered to insert two sections of the Solemn Review every week in his paper, free of cost. Several persons who had read it, by this means, mentioned to me the pleasure they had received, and the force of the arguments."

From these extracts it appears, that the subject of war had excited considerable attention in England; that various publications had been circulated; that three editions of the Solemn Review had been printed, and a fourth called for; that two Peace Societies had been formed in London, and propositions made for such societies in other places. These are the Lord's doings. Thus he is sowing the seeds of peace, which will spring up and bless the generations to come.

The doubting friends of peace, in our country, may lay aside their fears, that the Massachusetts Peace Society was formed too early, or that it will discourage a martial spirit too much to comport with the safety of the nation. "The God of Peace," under whose pa-

tronage, and by whose influence the society was formed, is not limited as to his presence and agency. When he says to the contending nations "*Peace, be still*;" a calm must ensue. But this great work he will effect by means, and by the agency of such instruments, as he shall choose to employ.

#### OBITUARY.

Died at Hartford, Conn. Dec. 25th, Rev. Nathan Strong, D.D. in the 69th year of his age. He had been settled in the ministry forty-three years; and has long sustained the character of an intelligent and faithful minister of the gospel.

In Philadelphia, Jan. 16, A. J. Dallas, late Secretary of the Treasury of the United States.

In New Bedford, Elisha Thornton, aged 70, an eminent minister in the Society of Friends.

In Ipswich, Jan. 1, the wife of Henry Spiller, aged 85—Jan. 3, Mr. Henry Spiller. They had lived together almost 63 years, and were both buried in the same grave.

In Boston, Kirk Boot, Esq. aged 61. By his death society has sustained a great loss. Also, Mr. Edward Blake, merchant, aged 46.

At Hamilton College, Dec. 28, Rev. Azel Backus, D.D. President of the College. He was a native of Connecticut, educated at Yale College, and settled in the ministry at Bethlem, as Successor of Doctor Bellamy. Upon the establishment of Hamilton College, he was chosen the first President, and has ever since presided over that seminary with great usefulness and reputation.

At New Haven, Jan. 11, Rev. Timothy Dwight, D.D. President of Yale College, in the 65th year of his age, and the 22d of his Presidency. Perhaps no College in the United States has ever sustained a greater loss, in the death of a President, than Yale College now sustains in the death of Doctor Dwight: and considering the connexion between a College and the community at large, a great loss to a College must be felt as a great loss to the community. A question has occurred to the minds of many, which is not very easy to answer:—Where shall be found the man who will fully supply the place of

Doctor Dwight, in the office of President?

In New Haven from Jan. 1, 1816, to Jan. 1, 1817, the deaths were 72 whites and 10 blacks, total, 82.

*Sentenced to die.*—On Friday, Jan. 10th, HENRY PHILLIPS had his trial for the murder of Gasper Denegri, and was found guilty. On Saturday the sentence of death was pronounced upon him by Chief Justice Parker.

This event calls for benevolent sympathy and serious reflection. The situation of the criminal is such as may well excite the compassion and the prayers of Christians. But are not all our fellow beings also under a *sentence of death*, which is more sure to be executed than that which has been passed by a human tribunal on the unhappy Phillips! And is it not probable that many careless sinners, in this state, will die before the time which the Governor may appoint for his execution? From the sentence of death which has been passed upon all, no human authority can give a discharge. Let all then be as careful to be prepared for death, as they think Phillips ought to be. It would be justly viewed as evidence of great stupidity and hardness of heart, should he spend the residue of his days in vanity and dissipation. Shall others then who are not only under a sentence of death, but liable to die even before this malefactor, indulge themselves in such courses as they would censure in him!

It has become a question with many serious and reflecting men, whether it be either *useful*, or *right*, for human governments to inflict capital punishment in any case whatever; and the question probably deserves more attention than it has yet received. In a future number, we intend to give a concise view of the arguments on each side of the question, that our readers may have opportunity to judge for themselves. Perhaps some of our correspondents, who have reflected on the subject, will prepare an article for the Christian Disciple. We wish the question to be examined with that ability and candour which its nature and importance demand.